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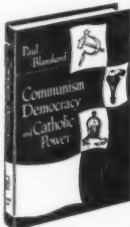
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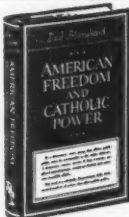
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THE CONVERTED CATHOLIC MAGAZINE

Editor: WALTER M. MONTAÑO

Vol. 15 February, 1954 No. 2

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IT IS FINISHED . . .

"When Jesus therefore had received the vinegar, He said, It is finished: and He bowed His head and gave up the ghost."
(John 19:30)

That is always a solemn crisis in a man's history when he has completed some great undertaking. Gibbon has left a memorable record of the evening when his pen traced the last line of his gigantic work. The architect or builder must feel a proud sensation when the last stone of some mighty edifice is laid; or, in our dockyards, when the last ring of ten thousand hammers is heard, and some proud naval triumph floats majestically on the waters. The patriot who has worked resolutely and bravely for his country's weal must experience an elevating satisfaction when he sees his days of patient toil and his nights of anxious watching crowned with success—despotism dethroned, and liberty triumphant.

And what, if we may use the comparison, must have been the feelings of the Son of God, at that moment when the burden of His tremendous work was at an end—redemption completed, the victory won!—the moment arrived, to which He had looked forward from all eternity, and regarding which, as cycles narrowed into eras, and eras into centuries, and centuries into years, and years into weeks and days, He uttered the words, "I have a baptism to be baptized with, and how am I straitened until it be accomplished?" If there be joy among the angels over "one sinner that repenteth," what must have been the joy of the Lord of angels, when He had in view the millions on millions who, in all coming ages, would exult in that cross as their chiefest glory.

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EDITOR'S MAILBAG



Happy To Live in America

I received the latest edition of your monthly magazine, and after reading it, I'm convinced more than ever that we as Protestants must soon do something. Too many of us are compromising. When it comes to marriage there are so many of our faith turning over on the other side, and I really believe the fault lies with parents who have not been as sincere as they might have been when bringing up their children.

I just saw the picture of Martin Luther, and it's a wonderful picture for any one to see, I think it would do a world of good if some Catholic people would go to see it. It might awaken them, but then they aren't allowed to think for themselves. I'm so glad we live here in America, where we still have religious freedom, and as for me, I want to keep it that way. My prayer is that the Protestant people will soon get awake, and see what's happening to us, and stand fast in the faith, wherewith we were made free. I'm enclosing _____ to use wherever you see best, wishing I could send more, but will do so from time to time.

Mrs. K. R., Trenton, N.J.

We Welcome All Visits

Thank you for sending me your circular letter of September 15, received today. I hasten to assure you of my prayerful and I hope practical interest in your God honouring, and Christ glorifying work for the salvation and help of Roman Catholic priests.

Enclosed find a small donation to help some one who has been enabled by God's grace to turn from darkness to light. The next time I am in New York I must see you face to face and shake your hand that is ever outstretched to help the needy.

Mr. A. A. M., Philadelphia, Pa.

Our Prayer For All Pastors

I feel that as a Christian minister it is my duty to be informed on these matters and to tactfully, but uncompromisingly, present the facts to my people. My church field is quite a Roman Catholic community and I want as many of these magazines in the church office and files as possible.

Rev. T. C. J., Kansas City, Kansas

Knew 50 Yrs. Church of Rome Author

I too am an ex-Catholic, and thank God daily for bringing me out of the terrible blindness I was in. Father Chiniy is well known to me, and also the places he lived in Illinois. He is the priest who married my father and mother in

Bourbonnais, Illinois. I am so very happy you were awakened from all their deception. The Lord was good to you.

C. D., Seattle, Washington

Pass Your Copy Along

I send all my magazines to my friends and I have saved one dear little friend who was to be married in St. Mary's Church here in Melrose but after reading your magazine, was married in Trinity Episcopal Church to another young man of her own kind, *thank God.*

Mrs. W. K. H., Melrose, Mass.

Wonderful

You are doing a wonderful and needed work. Here at the hospital is an excellent place for witness. I have been led to start a Bible study among the other student nurses. At least four Catholic girls attend, praise the Lord.

Miss N. R. B., Glen Cove, L.I., N.Y.

Real Prayer Partners

Please find enclosed money order for—subscriptions for the CONVERTED CATHOLIC MAGAZINE.

I am familiar with all your work but haven't been able to renew my subscription until now.

How I missed the magazine! Having had so much illness and reverses in my family I could not afford the price.

But I just cannot afford to do without it either. In telling a relative about your work this morning, I made the remark that I wished I could subscribe again. He gave me the money for which I thank the Lord.

I am eighty-two years old and partially blind and am dependent upon relations for support. If I were able to work I would send money to the mission.

A friend and myself, just after the first World War felt led of the Lord to pray for the Catholic Church, so we agreed to pray unceasingly, as God's Word says. "If any two of you agree as touching any thing ye shall ask, it shall be done for them by my Father in heaven." We have prayed much for Catholics ever since.

It is wonderful what God has done and is still doing for Christ's Mission.

We have been Christians for over fifty years and we have learned how to prevail in prayer.

L. D. M., Portland, Oregon

Salvation First—Hallelujah

Am enclosing a small amount by which to help carry on your work in helping Roman Catholic priests out of the entanglements of Rome and of enlightening the indifferent masses re the sinister designs of this religious system of error. Am thankful also that you make clear the necessity of the new birth—of receiving new and divine life by a personal reception of the Lord Jesus.

Sincerely yours, for the spread of the gospel,
J. H. S., Alabanel, P.Q., Canada

The Converted Catholic Magazine

EDITORIAL

Editor

WALTER M. MONTAÑO



Christ: The Faultless Man

"I find no fault in this man." (Luke 23:4)

This was the testimony of an impartial witness, of one whose prejudices and interests were opposed to the testimony he gave.

Behold this, the greatest of all wonders—a faultless man! The Bible gives us the history of many good men, but only of one who was faultless. Abraham, Moses, David, Peter and Paul were all holy men, but their lives were marred by great defects. History records the names and virtues of many noble and illustrious men, but declares they were not faultless. Many of them were characterized by the practice of a single virtue, while Jesus was characterized by all. Leonidas was celebrated for love of country; Epaminondas for veracity, or love of truth; Aristotle for justice. At the same time many of these illustrious persons were equally characterized by great faults. Thus Socrates lacked love of wife and child; Plato and Aristotle were given to sensual excesses. Of Lamartine and Chateaubriand it is affirmed that they would occasionally display the foulest obscenity; while Turner, the celebrated landscape painter, found at times as much pleasure in a debauch as a drunken sailor.

Men have not been found wanting to testify to the depravity of human nature and the wickedness of their own hearts. Xenophon said, "It is clear that I have two souls—a good and a bad; when the good one gets the upper hand it does

right, when the evil one, it enters on wicked courses." Plato used the image of a good and a bad horse yoked to the same chariot and driven by the same driver. And he affirmed that if there was no natural badness in children, it would only be necessary to confine them in order for them to be good. Crates affirmed that it was impossible to find a man who had not fallen, just as every pomegranate has a bad seed in it. Coleridge said, "There is much beast and some devil in man; the beast and the devil may be conquered, but in this life never destroyed." Sir Thomas Brown said, "The heart of man is the place the devil dwells in. I feel sometimes a hell within myself." And when Marsden, the holy missionary, was evil spoken of on one occasion, he said to a friend, "Sir, these men do not know the worst; if I were to walk through the streets with my heart laid bare, the very boys would pelt me." "I have never heard of a crime," said Goethe, "which I might not have committed." But Jesus could say, "Which of you convinceth me of sin?" And Pilate said, "I find no fault in Him."

For over eighteen hundred years both the friends and enemies of Christ have been engaged in critically examining His life, and their united testimony is, "We find no fault in this Man." The faultless Christ is the wonder of the world, the hope of the Church and the glory of heaven. Believer, He only is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy." (Jude 24)

February, 1954

Three Steps To Make America Catholic

In a well written article, George W. Cornell, Associated Press writer, summarizes the aims of the Catholic Church and the methods which the Roman Catholic Hierarchy are using to make America Catholic. It is very significant to observe the three points of advance set by the Roman Catholic Church as outlined by Cornell in the Philadelphia Evening Bulletin, November 13, 1953.

"The Roman Catholic Church, which once had some rough going in the United States, today is considered by its leaders to be at a new high point of influence and vigor," writes Cornell as he quotes some of the Clergymen who speak for their church.

"I believe that the prestige of the Catholic Church in the United States is very high at the present time, and that it will grow higher," said Monsignor Thomas J. McCarthy, of New York, a leading church spokesman. Once the smallest Christian body in the nation, today it is the largest. Its membership—now 30½ million—has shot up 37 per cent since 1936.

It is this growth that lies at the heart of Roman Catholicism's present-day impact. Many reasons are behind it. One of those cited is the nation's effort to protect religious liberty.

"The church thrives best in a democracy such as ours, where freedom of worship and education are guaranteed," said Monsignor John A. O'Brien, of Notre Dame University.

Other key reasons given:

Roman Catholic Immigration

1. Waves of immigration in the last half of the 19th century from famine-stricken Ireland, from Bismarck's harshly ruled Germany and from other economically oppressed European countries gave American Catholicism its first big boost in numbers—from 1¼ million in 1850 to 14¼ million in 1906.

Greater Birth Rate

2. The church's ideals in family life,

and opposition to artificial birth control. Among Catholics, the present birth rate is about 35 annually per 1,000 population. Among the general population, it is only 24.

"While family limitation has assuredly affected Catholics as well as others," Father McGinn said, "the degree to which birth control has cut into the Catholic family is much less than its corrosive effect upon the families of others."

Said Monsignor McCarthy: "This, of course, begins to show over a long period in favor of the church."

Parochial Schools

3. The Catholic school system, founded on the principle that religion, in addition to arithmetic, should be taught in the classroom as well as the church and home, has reinforced the church's following.

"The effect of the whole educational program of the church will be felt in coming generations," said Monsignor McCarthy, "and I believe it will redound to the credit of the church."

Greater Number of Converts Annually

Father McGinn, who as head of the Paulist League directs a program to explain Catholicism to Americans, said, "I think special attention should be paid to the fact that for the last five or six years, about 120,000 converts have been received into the Catholic Church annually.

"The degree of growth by this factor has increased with the years."

Probably the most rapid recent growth of Catholicism has been in the Southwest, particularly California. In the Los Angeles Archdiocese, the Catholic count rose 107,000 since last year—to a total of 942,000 in 1953.

Roman Catholic Existentialism

An article by the Jesuit Priest, Robert A. Graham, which appeared in the February 28th issue of *America* states:

"It is obvious that the Vatican can accommodate itself to the American system, at least as well as the United States accommodates itself to different systems abroad."

This expresses the real character of the Roman Catholic Church.

Some spokesmen for the Roman Catholic church in America may defend religious freedom and even condemn religious intolerance in other continents, but this is not the principle of the church—it is only a matter of expediency. As long as the Constitution of the United States remains intact, the Roman Catholic Church will conceal its real aims and camouflage its external manifestations. However, let the system come to power, and situations such as that of Spain will be duplicated in America. To know the real genuine Roman Catholic Church, we must study her in places and environments where she becomes the mistress and controls the government through union of church and state. Then we will see her as she really is, and hear her proclamations as dictated by the official voice.

"Misguided American Catholics"

Some American Roman Catholic dignitaries accustomed to the system of democracy as practiced in America, have not fully approved the recent concordat between Spain and the Vatican, and for that, the Roman Catholic hierarchy of Spain has classified them as "misguided American Catholics."

It is interesting to read the accounts of these differences as published in the *Catholic University Bulletin* of Nov. 6, 1953. It discloses the power and the adaptability of the Roman Catholic Church to any given environment.

The Roman Catholic press informs us that the Cardinal primate of Spain said recently that the new Spanish concordat constitutes an official papal approval of the position of Spanish bishops and theologians on the church-state question.

Enrique Cardinal Pla y Deniel, archbishop of Toledo, set forth his views in an article "Catholic Religion of

the Spanish People" in *Ecclesia*, a publication of Spanish Catholic Action.

The cardinal alluded to two U. S. Catholic publications—the *Indiana Catholic and Record*, Indianapolis, and the Jesuit review, *America*, of New York.

These weeklies had disagreed with the position taken by Spanish bishops and theologians on the relations of church and state in a Catholic country.

Cardinal Pla y Deniel wrote that the Spanish position is based on Pius IX's "Syllabus" and Leo XIII's encyclical, "Libertas." Those documents, he said, remain valid.

The Real Position of the Roman Church

The cardinal recalled that last March 2, Alfredo Cardinal Ottaviana, prosecretary of the Sacred Congregation for the Holy Office, told a gathering in Rome that it is the duty of the state to profess the true religion and to defend it in a dominantly Catholic country.

Nevertheless, Cardinal Pla y Deniel continued, some Catholics argued that the doctrines defended by Cardinal Ottaviana were his own personal opinions. The cardinal went on:

"Later, on Aug. 27th, of this year, a concordat was signed between Spain and the Holy See. And its first article says squarely:

"The Catholic, Apostolic, Roman religion will continue to be the sole religion of the Spanish nation and will enjoy the rights and prerogatives which are due it in conformity with the Divine Law and the Canon Law."

"No one can say, with regard to the concordat, that it is concerned with a merely personal opinion. It is the judgment of the Holy See on the doctrine which at the present moment must apply to Spain. And it applies the principle of Catholic unity."

If there have been policy reasons against a flat declaration of the Church's official status in Spain, the cardinal said, the Holy See could have avoided such wording in the concordat. But in fact, he said, the Holy See insisted on this wording. He wrote:

"If there were any validity for the proposal advanced by some misguided American Catholics, that to defend the Catholic unity in predominantly or totally Catholic countries actually harms the Catholics in other countries where they do not form a majority capable of defending their freedom, the Holy See, which knows perfectly the religious situation in various countries, would—in order to defend the freedom of the Catholics in countries where they are a minority—have had to demand from Spain a sacrifice of Catholic unity in the civil and political realm for the good of fellow-Catholics in those countries where there is a plurality of religion.

"But the very opposite is true. In the partial agreements with the Spanish government which preceded the working out of the concordat, the Holy See demanded the maintenance of the first four articles of the Concordat of 1851, in which Catholic unity is affirmed. And when it came to the signing of a complete concordat, Catholic unity was agreed upon with the Spanish government—a unity which the government had already previously proclaimed.

"It is not tantamount to living four centuries in the past to proclaim Catholic unity. It is rather to have the great glory and high praise of not having fallen into the Protestant heresy nor into political secularism, which are real steps backward with regard to the ideal situation between the church and the state, between the state and the true religion."

Intolerance Not Changed

The cardinal recalled that article six of the Spanish charter permits non-Catholics the private exercise of their religion. He emphasizes that this private exercise does not include any public ceremonies or manifestations or any propaganda aiming at the conversion of Catholics to the various sects.

Cardinal Pla y Deniel noted that within one month, Spain signed a concordat with the Holy See and also a military and economic pact with the United States. He said:

"Catholic unity, fidelity to God and the true religion are not an obstacle to the peaceful and profitable cooperation with powerful nations which are not officially Catholic . . .

"Spain can learn much in the agricultural and industrial order from people more materially advanced. But from no one can she learn about international law and political philosophy . . . The nation that carried the Christian faith and civilization to 20 nations of America, must never put aside its great glory—that of preserving Catholic Unity."

Rome's authentic picture is portrayed by a few sentences written by the Roman Catholic priest, Rev. Louis Hanlon, in "Our Sunday Visitor" of Nov. 22, 1953:

"The Church is doctrinally intolerant. She regards her faith as true and contradictions to it as false. She regards this truth as a precious heritage to be spread, defended and preserved. This intolerance is, of course, restricted to matters of faith and morals."

"A Fool Or A Liar?" Asks Presbyterian Life

PRESBYTERIAN LIFE of October 31st is one of the few magazines which have taken notice of Ralph Lord Roy's book entitled *Apostles of Discord*. The editorial commends Mr. Roy for his "burden" of writing "a painstaking and carefully documented" "study of organized bigotry and disruption on the fringes of Protestantism."

It was not our intention to answer the untruthful statements and malicious assertions against Christ's Mission and THE CONVERTED CATHOLIC MAGAZINE quoted in *Apostles of Discord* from unreliable sources. However, when a publication such as *Presbyterian Life* has a full page editorial devoted to praising a book which in our judgment fits so perfectly into the pattern of the real "apostles of discord," we cannot conceal our surprise and express our disgust toward something which betrays our Protestant heritage.

The Converted Catholic Magazine

Presbyterian Life quotes the Book of Discipline on "Heresy and Schism" to admonish that "errors ought to be carefully considered, whether they strike at the vitals of religion and are industriously spread, or whether they arise from the weakness of human understanding and are not likely to do much injury." Then the editorial comment reads as follows: "In plain words, this warns us to consider whether an offender is just unable to understand the truth or willfully disregards it. In even plainer words, we have to ask whether he is a fool or a liar."

This statement could be reversed to the editors of *Presbyterian Life*.

In the opinion of "apostles of discord," the two most powerful organizations against the Roman Catholic Church in America are *Protestants and Other Americans United* and *Christ's Mission*, publishers of THE CONVERTED MAGAZINE. We cannot speak for P.O. A.U. We do know, however, that they are doing a great service to the cause of Protestantism and freedom. In speaking for the mission entrusted to us, our task is to defend religious freedom and Democracy. We are privileged to be among the religious and patriotic forces that defend the Constitution of the United States and the Bill of Rights. Any person or group of persons who would deny the necessity for this defense would unconsciously aid the Fifth Columns and bow to the forces whose aim is the destruction of Democratic institutions.

We ask *Presbyterian Life*: Whose side are you on? What cause do you defend? What principles do you uphold? Is freedom worth sacrificing for? Is its preservation even worth dying for? Do you call "bigots" those who give their lives so you may live free and speak and think and act according to the dictates of your conscience?

Only those totally ignorant of the aims of the Vatican in America, of the articles of Canon Law, the doctrines (both political and ecclesiastical) of the Roman Catholic Church, the Bulls and Encyclicals of the Popes, their vio-

lent opposition to our public schools, their persistent work to change the Constitution of America, their desire to unite church and state—only such persons can venture to write an editorial commending a book written by such an immature mind.

In preparing this book, the author of *Apostles of Discord* seems to have followed the advice of the great satirist Dean Jonathan Swift, author of *Gulliver's Travels*, given to a young poet:

"I would by no means advise any young man to make his first essay in panegyric. My counsel is that you use the point of your pen, not the feather; let your first attempt be a 'coup d'éclat' (a brilliant stroke), in the way of libel, lampoon or satire. Knock down half a score reputations and you will infallibly raise your own; and so it be with wit, no matter with how little justice.

"A young bully begins with killing his man and a young poet must shew his wit, as the other does his courage, by cutting and slashing, and laying about him, and banging mankind."

An appropriate appraisal of the book and its author appears in a recent issue of the *Churchman* magazine:

"Ralph Lord Roy, author of *Apostles of Discord*, presents approximately 400 pages of purported facts. These reveal, however, that he is, himself; because of his method of presentation, an "apostle of discord," and belongs to "the Protestant underworld." In every chapter he pits Protestant against Protestant, Jew against Jew, Catholic against Catholic, Protestant against Jew and Catholic, and all of them against each other. In every chapter he misrepresents the movements and the persons he is discussing, sets up categories of good and evil conduct and of good and evil organizations, without presenting any clear or valid standards of judgment by which his categories can be tested. He praises some individuals and groups for doing the things for the doing of which he condemns other individuals and groups.

"This reviewer holds no brief for

either those groups which the author attacks or those groups which the author supports, but he does give his spiritual allegiance to intellectual honesty and logical integrity without which he believes social problems cannot be solved.

"In his opinion, therefore, *Apostles of Discord* lacks both intellectual honesty and logical integrity. Its presentation of purported facts is suspect because they are without any persuasive documentation, and the notes supplied by the Beacon Press do not remedy this serious defect. Indeed, this reviewer has the belief that in the days to come the Beacon Press will be ashamed of having published *Apostles of Discord*."

Our invitation to the editors of *Presbyterian Life* is to restudy their heritage and clarify their position in this critical hour when it is imperative that we all decide which road to follow.

What a challenge and inspiration it is to stand before the beautiful stained glass windows of the First Presbyterian Church of Hollywood and survey the heritage of the Reformation, and the history of the Presbyterian Church. The six lancets of the windows in the narthex contain medallion inserts covering events in the lives of great leaders of the Reformation:

1. John Wycliffe translating Bible into English.
2. John Hus before the Council of Constance, where he was asked to retract his writings and teachings.
3. Martin Luther nailing his ninety-five theses to the church door at Wittenberg.
4. John Calvin preaching at Geneva on his "Institutes of the Christian Religion."
5. John Knox before Mary, Queen of Scots, denouncing her for her wicked ways.
6. Gaspard de Coligni, leader of the Huguenots, pleading with King Charles IX for his followers.

The large window above the balcony at the front of the church has eight upper lancets, each with an historical medallion insert depicting outstanding events in the lives of eminent men of the Presbyterian Church in Europe and the United States.

1. William of Orange presenting the "Con-

fessio Belgica" to the Conference at Utrecht.

2. Andrew Melville, the co-worker of Knox, at the first conference in Edinburgh, presenting the "First Book of Discipline."
3. Richard Cameron, defending his followers against soldiers.
4. Thomas Chalmers, feeding the poor of Edinburgh.
5. The Rev. Mr. Samuel Skelton, who organized the first Presbyterian church in the American colonies, at Hempstead, Long Island, in 1629.
6. The Rev. Mr. Francis Doughty, who was the first Presbyterian minister at New York City in 1643.
7. The Rev. Mr. Jedediah Andrews, who organized the first church in Philadelphia, in 1698.
8. The Rev. Mr. John Witherspoon, the only clergyman in the Continental Congress; also one of the signers of the Declaration of Independence. He is shown pleading for the liberty of our country.

Are We Drifting Toward Rome?

This was the title of an article published in *Presbyterian Life*. It was written by the Rev. Albert J. Lindsay, Pastor of the First Presbyterian Church of Tacoma, Washington.

Dr. Lindsay said, in part:

"As I look out over the Church, am I alone and wrong when I say there seem to be clear warning signals that we are unconsciously moving toward Rome? What are these signs which seem to me to point in that direction?"

"Someone has said that 'Protestantism is being 'schooled' back to Rome and for fear of Communism, will marry her.' No thoughtful person can completely ignore such a statement. While the situation, of course, is not nearly as acute as it was in the days of Martin Luther, yet, if we look carefully, we see the handwriting over against the wall, and, in the judgment of this humble preacher, it is time to ask, is there a Luther, a Knox, a Calvin, a Wycliffe, a Huss, a Savonarola in the room?"

Our prayer and hope is that the Protestant leaders may be strong enough to break the awful chains of compromise.

The Converted Catholic Magazine

Is the Roman Catholic Church CHRIST'S CHURCH?

By HENRY F. BROWN

ST. JOHN foretold a period of the church which he calls Sardis. He says of it, "I know of all thy doings, how thou dost pass for a living man, and the while art a corpse." (Apocalypse 3:1 Msgr. Knox Version)

The Roman church has released figures (TIME, June 8, 1953): "The number of Roman Catholics in the United States topped the 30 million mark last year, reported the official Catholic Directory. The year's end figure: 30,425,015, a net increase of 1,017,495 over 1951." This sounds very imposing and to a religious illiterate, as so many of our Americans are today, this is argument enough as to which is Christ's church. Let us apply Rome's own yardstick to measure the Catholic church by. In the book "The Faith of Millions," John C. O'Brien of Notre Dame says under the subhead "The Marks of the True Church" (page 25-29): "Let us first consider its unity . . . then second its sanctity . . . the third mark of the church is her Catholicity . . . furthermore the church is apostolic."

Catholicity

The Catholicity of course, signifies the universality of the church, and yet after two thousand years of history, having untold wealth, political power and other factors in its favor, there are great sections of Africa, Soviet Russia, India and the Mohammedan countries which have never been evangelized. A few Catholic men such as Raymond Lull, Xavier, etc., went out as missionaries, but the great mass of the church through the Middle Ages did very little evangelizing, and today, though the church boasts of some 200 to 400 millions of adherents, what is that among more than two billions of people on the earth? No, the church is not "universal."

Apostolicity

What is meant by apostolicity? "By apostolicity is meant that the doctrine is the same as that taught by the apostles and that the succession of rulers dates back to the apostles and to their head, St. Peter." *The Faith of Millions*, page 29. Cardinal Gibbons explains apostolicity thus: "This attitude or note of the church implies that the true church must always teach the identical doc-

trines once delivered by the apostles, and that her ministers must derive their powers from the apostles by an uninterrupted succession." *Faith of our Fathers*, page 38 (Chapter V on Apostolicity). "If only one instance could be given in which the church ceased to teach a doctrine of faith which had been previously held, that single instance would be a death blow to her claim to infallibility." *Faith of our Fathers*, page 74 (Chapter V on Apostolicity).

Of course we understand the church will quibble on the phrase "doctrine of faith" stating that some things are essential. The Scriptures clearly teach that some things should not be done; the Church teaches that they should.

Holiness

Let us take the third of the marks of the Church, the holiness. The Roman Catholic seriously offers as one of its divine credentials its holiness. Forgive us if we laugh at the thought. Think of the very religious Pendergast of Kansas City, or the Kelley political machine with all of its corruption in Chicago, or Hague, the good Catholic of Jersey City, or Tammany Hall of New York City, of Al Capone, of Frank

Costello. Senator Kefauver in his book, "Crime in America," lists scores and scores of gangsters and criminals, the vast majority of whom are Roman Catholics; and when one gangster wipes out another, the Catholic Church gives them a very imposing church funeral. Yet with a straight face the bishops will look to us and ask us to believe that their Church is holy.

In the popular book, "Faith of Our Fathers," Cardinal Gibbons endeavors to explain why their church does not cleanse its lists. "It is easy to explain why so many disedifying members are always found clinging to the robes of the church, their spiritual mother, and why she never shakes them off nor disowns them as her children . . . The church, walking in the footsteps of her divine spouse, never repudiates sinners, nor cuts them off from her fold, no matter how grievous or notorious may be their moral delinquencies." Page 24.

But the good cardinal has already said a few pages previously (Faith of our Fathers, page 10) "Should a Catholic be so unfortunate as contumaciously to deny a single article of faith, or withdraw from the communion of his legitimate pastors, he ceases to be a member of the church, and is cut off like a withered branch. The church had rather sever her right arm than allow any member to corrode her vitals."

In other words, a gangster can murder, bootleg, swindle the government, and when murdered by a fellow gangster, can be buried with all of the ceremony and mockery of Christian rites. But if he begins to think, if he begins to read the New Testament and question one of the dogmas of the church and dare to insist upon Christian freedom as against priestly domination, he is cut off from the church. Should a serious-minded, virtuous, family-loving Catholic citizen study the Scriptures and discover some of the falsities of papal pretensions and question some infallible dogma, he is excluded from Roman Catholic fellowship, while the gangster, the cut-throat and the murderer are held on to.

Let us notice some of the holiness of the church as is manifested in some of the popes. Benedict XV, according to the Catholic Encyclopedia (Vol. II, page 429) "was a disgrace to the chair of St. Peter." The article tells of "the dissolute life he was leading." Finally he "resigned his office into the hands of the archpriest John Gratian for a large sum."

Rodrigo Borgia became Alexander the VI. In the Catholic Encyclopedia (Vol. I, page 289) we have a long article about him. It says: "Many envied him his lucrative position." . . . "He became one of the wealthiest men of his time." It speaks of "the magnificence of his household," "his passion for card-playing," his "misconduct in Sienna which had been so notorious as to shock the whole town." "Even after his ordination to the priesthood, he continued his evil ways."

"Toward 1470 began his relations with the Roman lady, Vanozza Catanei, the mother of his four children." It is stated: "That he obtained the papacy through simony was the general belief." "His fondness for theatrical performances encouraged the development of the drama." "Alexander continued as Pope the manner of life that had disgraced his cardinalate." "A week after Alexander's coronation (as Pope) he appointed Caesar (his illegitimate son), now eighteen years old, to the archbishopric of Valencia." Of the marriage of his illegitimate daughter Lucrezia, celebrated in the Vatican, it is recorded, "The revelries of the occasion. . . remain a blot upon the character of Alexander." The article outlines "his schemes for the aggrandizement of his family." "In order to obtain money for his military operations he disposed of civil and spiritual privileges in a scandalous manner." As he left the Vatican for a tour, "he left the widowed Lucrezia (his illegitimate daughter) in the Vatican with authority to open his correspondence and conduct the routine business of the Holy Sea." Imagine a holy church turning over the business

of God's kingdom into the hands of a corrupt and a degenerate woman.

Stating that Alexander was not an exception to the rule, the article says, "The most severe arraignments of Alexander, because in a sense official, are those of his Catholic contemporaries." And in another article it admits (Vol. I, page 293) "there have been at all times wicked men in ecclesiastical ranks." One Catholic historian says, "It is easier to keep silence than to write with moderation of this pope Alexander." He "never found an apologist."

Then there was John XII, of whom the Catholic Encyclopedia (Vol. 8, page 426) says, "a coarse, immoral man, whose life was such that the Lateran is spoken of as a brothel, and the moral corruption in Rome became the subject of general odium." There was Innocent VIII, Catholic Encyclopedia, (Vol. 8, page 19) "after a licentious youth, during which he had two illegitimate children." There was Julius II (Vol. 8, page 562) "Before he became pope he was the father of three daughters." "These large incomes. . . he did not spend in vain pomp and dissipation, *as was the custom of many ecclesiastics of those times.*" (Vol. 8, page 562). There was Boniface VII, Catholic Encyclopedia (Vol. II, page 661) who "was intruded into the chair of St. Peter," who killed his predecessor, robbed the treasury of the Vatican, fled to Constantinople, returned after nine years, threw the then reigning pope into prison where he died, assumed the papal throne again, a "monster steeped in blood." This is the "holiness" of the church.

Unity

Let us briefly consider the last of these four ear-marks of the Catholic church, its unity. The Roman Catholic Church when studied closely is discovered to be a group of warring sects held together by coercion. It is analogous to the unity of Soviet Russia or China, the thought police, the brain washings, the inquisition, the fagot, the

rack, and the thumbscrew. "The shrewd, pompous, irascible, disillusioned and rather malignant old men who manifestly constituted the prevailing majority in the councils of the Church, represented any knowledge but their own knowledge, and distrusted any thought that they did not correct and control. Any mental activity but their own struck them as being at least insolent if not positively wicked." (Experiments in Man's Search for Truth, page 17).

How can a church boast of unity when good Bavarian Catholics fought good Breton Catholics in the recent wars in Europe and fanatical Italian Catholics fought in deadly battle equally ardent Austrian Catholics? How can a church boast of unity when in the Latin American countries every bloody revolution is a church affair? Good Roman Catholic liberals who believe in the North American brand of Catholicism where democracy and freedom rule, butcher and are butchered by conservative Spanish-type Catholics, blessed and led by the hierarchy. How could Franco butcher the fiery Catholic Basques. No more faithful Catholics ever existed than they! If there is unity in the Catholic Church, then there is unity in hell among the demons!

The shrine of St. Anne of Beaupre, east of Quebec, boasts of a miraculous image of 200 years standing. Twenty-five millions of pilgrims have visited this shrine, spending millions of dollars enriching the Redemptorist Congregation to which the shrine was confided in 1878. But the greedy eyes of the Confraternity of St. Joseph, St. Anne's son-in-law, started a new shrine in competition with the old one. They now have a much more imposing oratory and are trapping the pilgrims before they even reach Quebec. Here you have rather than unity, two distinctly competing rackets, fleecing pilgrims hoping for physical healing, of their millions.

The unity of the Roman Catholic Church limits itself to one thing and one alone, and that is the supremacy of the Pope. "There is more unity on basic doctrines among different Protestant

denominations than in the Roman Catholic Church." (*Converted Catholic*, June 1953, page 179). Roman Catholic theologians differ on most fundamental teachings about salvation and the doctrine of grace. "For many centuries the Jesuits have bitterly fought the Dominicans on the essential doctrine of salvation and grace. No pope has dared to judge between them, and both teach opposing views." (Ibid)

A very actual case of the disunity of the Church is seen in Senator Joseph

McCarthy of Wisconsin. He is a staunch Roman Catholic, but the liberal Catholic publication *Commonweal* is most outspoken in its criticism of him, indicating that there is no unity in Roman Catholicism.

Of the four qualities chosen by the Roman Catholic church to prove that it is the church of Christ, not one stands the test of investigation, all indicating that Roman Catholicism has the name of a living Christian church but is dead in its trespasses and sin.

ST. GEORGE VERSUS ST. PATRICK

The Northern Ireland government has given its approval to a new flag for the northern counties. It was flown from the Ulster government offices in London for the first time. When a picture of it appeared in a Belfast newspaper, the storm broke.

The reason is that the flag which sports both the red hand of Ulster and the royal crown, substitutes the cross of St. George, patron saint of England, for the cross of St. Patrick, patron saint of Ireland.

Bishop First to Protest

First to protest was the Rt. Rev. William S. Kerr, bishop of Down. Normally a fervent Orangeman, the bishop showed no signs of it on this occasion.

"By what extraordinary mistake is the cross of St. George there instead of the cross of St. Patrick?" he asked. "We Irishmen are proud of our ancient national traditions and are far from looking on our country as an offshoot of England.

"The flag is out of harmony with the Union Jack, where St. Patrick's cross is incorporated as representing Ireland. Northern Ireland has supremely sacred associations with the national apostle. No flag can be tolerated which ignores such an inspiring heritage."

Letters Insult St. George

The correspondence columns of the Belfast press are filled with letters supporting the bishop. There are insults to St. George, speculation about what would happen in Scotland if St. George got into their flag instead of St. Andrew, and sneers at the dragon St. George is supposed to have killed.

"St. George for Merrie England," exclaimed Miss Audrey Proctor of Tullydoey, Dungannon. "England is no longer merrie and we no longer believe in dragons. Here we do not give a hoot for St. George, but we do for St. Patrick, and few of us fail to wear our shamrock on March 17."

Another letter, signed "Loyal Ulsterman," says: "Northern Ireland is part of the United Kingdom. It is not part of Great Britain. To imply that Ulstermen are Englishmen is to strike at the very title deeds which justify our being in Ireland at all, and to place in the hands of Ulster's opponents valuable material for propaganda."

The Ulster government press office, asked what it had to say about all this, replied: "The flag is officially correct according to the college of heralds."

WHAT IS "THE SIN OF THE WORLD?"

BY ARMIN GESSWEIN

WHAT IS THIS SIN? How very suggestive are these words!

The Apostle Paul calls it "the old man," because it is as old as man! And he says, "As in Adam all die even so in Christ shall all be made alive." (I Cor. 15:22) So we must trace it back to Adam, to find out.



God Himself. A sinless man, after God's own heart! God would trust him with a choice which would prove to be a test, and at once a stepping-stone to a higher life. It was not a question of what kind of fruit was on that tree . . . it was a question of obedience, discipline, and constant *Dependence* on God.

Like Adam's, ours is a life of choosing, because God has created us *Moral* (not mechanical) creatures. It is the very crown and glory of man (as over against the animal creation) that he is not to be forced, but is to exercise his *will* in choosing. Often we hear very shallow arguments advanced against God for allowing sin to come into the world. Are we not confronted with choices every day, inasmuch as we are of this same moral stock of Adam? Does not each right choice put us on higher ground?

In fact, Adam was created with the *Ability Not to Sin*, and had he been true to God and His Word, this ability (by willing and doing God's will) would no doubt have been merged into a *Condition*, a life forever free from sin.

BUT—the devil was very subtle. He knew he could not get Adam to sin "down," so he kept around "the tree of the knowledge of good and evil." He got Adam and Eve to sin "up." He tempted them along higher and more useful lines,—yes, religious ones. God had said, "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." (Gen. 2:17).

The tempter put his fascination on the very thing God had forbidden. Forbidden, but not forced. Knowing the absolute goodness of God, they should

Adam's Sin

We must go back to Paradise (Gen. 3) to find out how Paradise was lost through sin.

What got into Adam? What did he do?

Was Adam a criminal? No.

Was he a drunkard? No. And there are many "moral" men who are never hit by preaching that strikes at these outward, social sins, because they have not been guilty of them. Neither was Adam. But these "good" people nevertheless have sin in them, the sin of Adam.

Did Adam swear, taking God's name in vain? No.

Was he a gambler? No.

Was Eve a "fallen woman, laden with the sins of other men?" No. But she was nevertheless fallen . . . from God.

Was Adam a Sabbath breaker? No. Did he break the law? No, not the ten Commandments, for they were not known in Eden. But he broke a higher, deeper law—the Word of the Living God who had created him a moral man, with the power to choose God's best, and with a life entirely in fellowship with God. For he was created in the very image of

have held to His Word without question. So should we! Have we not a similar choice to make each day?

The tempter charmingly said there were good sides to this tree which man ought not to miss, when he suggested, "in the day ye eat thereof, then your eyes shall be opened, and ye shall be *as gods*, knowing good and evil." (Gen. 3:5). He had studied the whole situation, and every word was weighted with strategy. He got them on the religious side, tempted them to sin "up," to think of being better, "as gods."

A way of advancement by forbidden knowledge . . . of good and evil. Let us remember that *the Lord never wanted us to have experimental knowledge of evil . . . and that mere goodness is not what we are created for!* As Augustine said, we are created for GOD, and never shall we rest until we rest in HIM.

This "being good, being religious," without God and without Christ, is Satan's strongest appeal to this day. He has still wrapped his fantastic (but fiendish) coils around the tree of knowledge, and attracts thousands to churches where people are given mere knowledge about religion and "goodness," *minus the mighty fact of sin and the need of divine regeneration of heart.*

A preacher sent from God, like John the Baptist, always finds his generation still gathered around this religious tree . . . and lays the ax of repentance at its root, showing people their fundamental, root need of *getting right with God* above all else. How the very "religious" people (mere professors quivered under a John the Baptist, and later deeper still at the heart-searching words of Christ Himself! Like a two-edged sword the words came from His mouth, "Ye Scribes and Pharisees, *hypocrites!*" The worst sinners and opposers of God and Christ in any age have been these proud, religious sinners. They sat under this tree. *By its very knowledge without heart-repentance they crucified Christ!*

Our first parents obeyed the tempter. And, alas!—their eyes *were* opened . . . but to *sin*. They felt the sting, the death

of it at once. For God kept His Word about death just as truly as He keeps His Word about giving life. "It is a fearful thing to fall into the hands of the *Living God.*"

" . . . and death (came) by sin," says Paul, also James. Another element now entered into them, and they were *dead to God!* They had become . . . *sinners*. They no longer had God, nor sought Him. They lost their fellowship with God. They hid from God. They were taken up with their own *selves*.

Man went his *own* way as a result, and has been doing it ever since, until God seeks and finds him by His own Son.

Now, this *self* which shows itself in every son and daughter of Adam's family tree, and which crops out in a hundred new, subtle, serpentine forms: this *self*, which especially shows itself in *pride* and *independence of God*, which ever seeks its own, which is easily puffed up, which either vaunts itself against God or hides from Him under a whole wardrobe of religious garments or excuses (intellectual or otherwise), which in its development leads to every outward, social sin of immorality, drunken debauchery, crime, war and bloodshed mentioned in the world's history and its daily newspapers,—this old root of *self* is "*the sin of the world.*"

God hates this sin . . . but He still loves the sinner. He, and only He, had a way out, a way of *life* out of death. He had a way of separating sin from the sinner by sending One Who was mighty to save. "God *so* loved the *world* that He gave His only-begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

A gospel-way out! It began in Eden, as soon as Adam and Eve had sinned.

The world (like Adam) never sought for God, never cried for mercy. Adam tried his *own* way . . . but it was only *leaves!* so it is still: a mere outward covering of some kind.

a) Man *hides* from his God.

b) and only *covers* his sin and guilty conscience.

Excuses . . . excuses . . . *excuses!* Man

will hide under the dead leaves of a religious profession, Orthodox or otherwise. He will hide from a meeting with God under outward "good," and morality. He will cover himself with a whole host of second-class virtues, or with the beautiful but lifeless leaves of the tree of knowledge or science. The heart remains the same, "deceitful above all things, and desperately wicked: who can know it?" Only God!

But,—“Herein is love: not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins, and not for ours only, but also for the sins of the whole world.” (I John 4:9)

The Lord sought and called Adam, saying: “*Where art thou?*” It was the first gospel call. He was first to find the lost sinner.

So today: “The Son of man is come to seek and to save that which was lost.” (Luke 19:10)

“Behold the Lamb of God which beareth the sin of the world,” cries every New Testament preacher.

He is not a way out . . . He is *the only* way out! Jesus says, “I am *the Way, the Truth, and the Life*: no man cometh unto the Father, *but by me*.” (John 14:6)

The world offers many ways: He is God’s Way. The world offers philosophies and religions: God give us *life*.

Not Reformation

Man can reform outwardly without God. He can “turn over a new leaf” in his own strength. Adam and Eve turned over a new leaf, only to cover their sin without removing it. But the poison was on the *inside*. “He that covereth his sins shall not prosper; but he that confesseth and forsaketh them shall find mercy.”

“If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from *all* unrighteousness.” (I John 1:9).

The thing is in our system, our very being . . . and we need *blood* to remove the guilt from conscience. We need a lamb, and God Himself covered Adam and Eve with His own coverings, made

by an *offering*: a type of “The Lamb” Who was to come and offer Himself for the world.

We Need More Than a New LEAF: We Need a New LIFE!

I suppose Adam would still be classed as a good man, a “moral” man, after He went from God. He could have been a good citizen of your town, but not of heaven!

Nor was the sin of Adam (and of the world today) a mere *social* sin. They were alone: they had not sinned against any fellow-man. It was their heart-relationship with God that was wrong.

Such outward matters as smoking, chewing tobacco, or drinking strong drink were not their trouble. There are many today who can assemble enough will-power to refrain from these things, who nevertheless “will not,” when God and His children appeal to them to deal with Christ and *the sin of self* and pride in their lives.

And there is often too much preaching that allows people to think that salvation is a matter of giving up (or getting saved from) these outward bad habits. We need more than to be saved *from* certain sins among men: we need God; and to be saved *for* Him! . . . To have His very Life, and to be His own.

It is the pride of the devil and of proud hearts to “be good” and not need God; to put on the old rags of self-righteousness which stink before the living God with the stench of *heart sin not dealt with!*

We need more than outward improvement: we need an inner work of grace. We need more than reformation: we need a miracle of regeneration.

The entire sin-question is a deeper one than merely. “What is wrong with this, or that?”

It is a question of distance from God, not merely from man. It is a question how to get rid of death, awful spiritual death.

Here Jesus is the answer, and the whole question turns God-ward as we turn to Him.

(Continued on page 52)

From Guardian of the Franciscan Order To Guardian of the Gospel

By THOMAS COURRETT



Dr. Courrett, assisting the Bishop during the ceremony of the ordination of new priests

HOW COULD I have thought a few years ago that some day I would be working hand in hand with Dr. Walter M. Montaña as two brothers in Christ!

When he was receiving his major ordination, I was receiving my minor ordination in the same church, the same day and by the same Bishop Mons. Farfan, who later became Archbishop of Peru. This ordination took place in the Church of St. Catherine in the city of Cuzco.

When Dr. Montaña left the Monastery in 1927, it created a great sensation—all over the country. Many of us commented on how courageous he was to take this step. We all knew him to be one of the most brilliant Dominican students and writers. All of us used to read his articles in secular papers and religious magazines while he was a Dominican Monk. I was a witness to a great part of his accomplishments as a Dominican Monk.

In the year 1930—just three years

after Dr. Montaña escaped from the Dominican Monastery, he and Mr. M. G. Aldama, a converted priest from Spain, were inaugurating the First Peruvian Evangelical Church in Lima. This church is located three blocks from San Marcos University.

Bishop Muente, also a Franciscan, came to me one day and asked me if I knew that Dr. Montaña, together with Mr. Aldama, was inaugurating a Protestant Church in the heart of the city in the midst of terrible persecution against Protestantism. "Yes, I have followed him very closely," I replied. "That takes real courage," Bishop Muente remarked. "Only a man like Montaña could do a thing like that."

Dr. Montaña's conversion made a deep impression upon me, and for a long time I wanted to follow in his footsteps. The difficulties were great and the positions I had occupied constituted a barrier. As I studied Dr. Montaña's experiences I became his secret admirer, and finally I decided to come out of the Monastery.

As I write this testimony, Dr. Montañón and I are together every day, studying the *Word of God* and *praying* and planning for my ministry in the future. I thank God for bringing me to this point in my life. Peace, joy, assurance, and real happiness are the most glorious possessions I own.

Born in the beautiful city of Lima, Peru, in an atmosphere of religious practices—as my parents were devout Roman Catholics—I was never allowed to see or do anything that would not be in conformity with the wishes of the church. I could not read any books, except those approved by the priests. I witnessed the burning of the Protestant Bible and other writings of an evangelical nature. My parents hated Protestants and considered them as excommunicated, corrupt and devilish enemies of God and His divine law. I was nurtured in these thoughts and teachings. When I was sent to school, I still witnessed the same hatred against the Protestants.

At the completion of my grammar school training, my parents were unable to send me to high school. It was then that I decided to enter the Monastery of the Franciscan Order in Lima. I was accepted by the Guardian, and he sent me to the city of Arequipa for my high school training. The environment of this Franciscan school was not what I had expected it to be. There were irregularities and certain vices practiced—even among the students—mixed with drinking and smoking. Before I had even completed my studies I wanted to leave the Monastery, but the economic situation of my parents prevented me from doing so.

Luther Arouses My Sympathy

I remember now, with deep emotion, an incident that took place while I was in high school. We were studying the evil effects of the Protestant religion, and the life of Martin Luther. Somehow, as the studies continued I began to sense a deep sympathy toward him. I couldn't realize then the influence that this memory would have in my life.

When I finished high school, I was

accepted to begin my novitiate, and during this year I learned that the rules and the constitutions of the Monastery were something that only novices had to observe. The older members of the order could break the rules with impunity. A secular priest once said, "Friars make vows so that we secular priests might practice them."



Dr. Courrett directing a spiritual retreat for government and military officials

With these doubts in my mind, I took my simple vows and began my regular studies in philosophy and other subjects. The time arrived when I took my solemn vows and my studies in theology began. As I progressed in these studies, the comparison and difference between *substance* and *accident* in the studies of trans-substantiation disturbed me greatly. At the time of my ordination, these doubts were enlarged, yet I was given the power to hear confessions, preach and celebrate the Mass. However, I questioned whether the Bishop had power to confer those faculties upon me.

The first three years after I became a priest, my time was devoted to preaching. In the fourth year, I was appointed Master of students for the priesthood, and also Professor of Philosophy, History of Philosophy, Apologetics and Oratory. Later I was elected Guardian (or Superior) of the Monastery in the city of Cuzco. From 1940 to 1943 I served as Principal of the Franciscan school in the same city. I taught various subjects, as well. In fact, I was not only teaching in this school, but also in other schools.

When I was transferred from Cuzco to the city of Arequipa, I held the same position. Again, the Canonical Visitor of the Franciscan Order appointed me

Rector of the college for candidates for priesthood, and in 1946 I was elected Master of the advanced students for the priesthood. I continued teaching Philosophy and other ecclesiastical subjects.

Climbing the Hierarchical Ladder

In the City of Puno, I served as Guardian (or local Superior) of the Monastery, and Vice Principal of the college conducted by the Mary Knoll Fathers. It was here that I was incorporated to the staff of national professors of the Board of Education in Peru.

By the end of 1950, I was made Director General of the Spiritual Retreats of all the Monasteries in Southern Peru; combining this work with my duties as Professor of Moral and Dogmatic Theology and Holy Scriptures.

At the end of 1951 I was elected Superior of the Monastery in the city of Lima. At the end of 1952, I was forced to resign that position because of my inability to bring the Monks to the observance of Monastery regulations, and above all, my inability to change their moral behavior. When I resigned, the Superior General of the Order in Peru appointed me Vicar of the Monastery.

Branded a Heretic

One day, at one of the bi-monthly meetings of the Franciscan Order, I expressed my doctrinal points of view, and immediately I was accused of holding Protestant teachings and suspected of heresy. As a consequence I was put in confinement for 46 days. But one day while the Monks were in the church, I managed to get to the street, take a taxi, and visit the Bible Society office. The man who received me and saw me in my Franciscan Friar's robe was greatly surprised. "I came to investigate the truth," I said to him. "My mind is perturbed and my heart very heavy." I asked him to call the man in charge of the institution. A few moments later, A Mr. John Twentyman was listening to me and answering some of my questions. After a lengthy conversation, we prayed to-

gether. His secretary then directed me to the First Peruvian Evangelical Church of Lima, which was inaugurated by Dr. Walter M. Montaña in 1930. I met the pastor of the church, and Mr. M. G. Aldama, who after his priesthood in Spain served as a missionary with the Evangelical Union of South America. Mr. Aldama's spiritual assistance was a great help to me at this stage of my life.

Then I went back to the Monastery. Ten days later, Mr. Aldama, at my request, came to visit me inside the Monastery. He had suggested at our first meeting that Dr. Walter M. Montaña would be the man to help me, but he was in the United States of America. Mr. Aldama wrote to Dr. Montaña, and what a glorious day it was when a few days later he came back to see me in the Monastery and told me that he had received a letter from Dr. Montaña, assuring him that he was not only ready, but anxious to do everything in his power to help me.



Dr. Courrett presiding over a religious ceremony in honor of Virgin Mary

The Converted Catholic Magazine

Escape and Betrayal

During these 46 days of confinement, the Superior General decided to lift the punishment and send me to Cuzco. However, on the day before my departure to that city, God led me to something greater.

I left the Monastery and hid in a place where I thought I would never be found. My niece, who was a convert to Protestantism and a member of the church Dr. Montaña had established, came to my rescue and took me to her home. During this time of hiding I kept in constant touch with the pastors of the evangelical church.

One day, some of my fanatical relatives discovered where I was and they immediately took their story to the Monastery. The Archbishop of Peru commissioned a priest to take me back to the Monastery, but I refused. Day after day this same priest was after me, telling me the same things. Each time, I gave him the same negative answer. The Franciscan Order wanted me to sign a document retracting my statements against the moral conduct of the Monks. They asked me not to mention that I had doctrinal doubts. They assured me that if I did as I was told, everything would be alright for me. Again I refused.

Jailed on False Charges

On the 16th day of December, the Franciscan priest and a police officer came to the place where I was staying. The priest accused me of owing them money. How could I owe them money when I had made my solemn vows of poverty? How could they have loaned me any money when the poor Monks did not even have enough to dress properly? They told me that no accusations would be made against me if I went back to the Monastery. The investigator gave me two choices: I could go back to the Monastery or I could go to jail. I answered him that I would rather go to jail than go back to the Monastery. Consequently, I was taken to jail and left there for 31 hours. I was able to contact the pastor of the Evangelical Church, and he assured me that they were doing everything in

their power to help me, and that the members of the church were praying day and night for me. I truly felt God's presence in those crucial hours. I was even able to witness to some of the officers and prisoners in that jail. My knowledge was limited, but I felt compelled to tell them the little I had learned from the pastors and the missionaries.

Just before the completion of the 31 hours in jail, the Director General of the Penal Institutions in Peru called me and presented me with some alternatives. He asked me how I would like to go to Argentine or Bolivia and forget about everything and continue to labor as a Monk of the Franciscan Order. If that was not satisfactory, he said that I could resign from the Franciscan Order and become an ordinary man. My answer was, "Even if the Monks should give me heaven, I will never go back there." I told him that all I wanted was my freedom. I was kept in the jail for 16 more hours—then finally released.

In the meantime, everything had been arranged and I was to go to the United States to be with Dr. Montaña under the auspices of Christ's Mission.

In their excitement, the missionaries did not put me on the airplane that would bring me directly to Los Angeles. Instead I landed in New York City.

I spent the night in New York, and the next day I was put on the plane to Los Angeles. When I arrived at my destination, I found that I did not know how to contact Dr. Montaña. It seems that in the confusion Mr. Hawley in New York had forgotten to give me his address or phone number. When I got hold of a telephone directory I discovered that he had moved and no one could give me his new address.

Meanwhile, Dr. Montaña and his colleagues were at a loss to know what happened to me. What a joy it was when we finally found each other.

Light, Life, and Peace!

During my first day with Dr. Montaña he explained to me the way of salvation. He told me of God's perfect work, Christ's sacrifice at Calvary and of the

message of eternal life. The day went swiftly. However, the next day we continued our conversation. During this time there were others praying for me—both here and in Peru.

I shall never forget the glorious day when I found Christ as my Saviour. It was Sept. 28th, between one and two in the afternoon. I fell on my knees and opened my heart to the Lord. My sins were washed away; I was forgiven. Dr. Montañó prayed with me and explained to me that when Christ enters a heart, all sins are forgiven and God remembers them no more. He told me that because of Christ's sacrifice my sins were put away from me as far as the east is from the west. My experience that day was the experience of one who had just been

born again. How can I thank God for this miracle of Grace? The old man has passed away and now I am a new creature in Him. I can truly say from the depths of my heart that "I know Whom I have believed."



Dr. Courrett after the New Year's visit with the President of Peru

The Sin of the World

(Continued from page 47)

Jesus never stopped at merely listing social wrongs, or sins. When He did list sins, He showed rather their root, that "*out of the heart proceed* evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these things come *from within*, and defile the man." (Mark 7:21-23)

He never allowed mere education, good standing, position, or honor among men to slip anyone through to the Kingdom of heaven, but dealt with the need of repentance and regeneration. To learned, religious Nicodemus He insisted, "Verily, verily I say unto thee: except a man be *born again*, he cannot see the Kingdom of God . . . Ye *must* be born again." (John 3:3, 7)

Then He continued, and pointed to *Himself* as the whole answer. (Study John 3.)

So, with John the Baptist, we of the New Testament preach

"Behold the Lamb of God"

See Him on Calvary, bearing the whole specific and accumulated "*sin of the world.*"

This is good news (the gospel) . . . the best news the world has ever heard through any person, printer, publisher, or preacher.

Everything is turned around now, so that we may turn around. "*The sin*" is now seen on *The Son*.

In short, *the sin-question has now become the son-question!*

Behold God's last and highest wonder. Behold, God's own Son on that Cross. Behold Him, weighted with the *sin of the world*. Oh, mighty Christ of Calvary, who laid that weight of sin on Thee?

"Was it for crimes that I had done

He groaned upon that tree? . . ."

Oh love that would not let me go! "Thou didst leave Thy Throne and Thy kingly Crown—for *me!* By incarnate mercy, by measureless love, by stooping to the lowest death Thou hast conquered . . . and not only saved me from my sins, but won my heart!"

Only *He could do it*—for He is the Son of God incarnate. Only those almighty Arms could lift a lost world out of its central need and misery. The Cross of Christ is a heavy Cross,—oh how weighted down! How dark the scene! How black that hour: *blackened by humanity's own sin, now borne in supreme sacrifice by God's own Son.*

Courtesy Returned

ON September 13th, Rev. Herbert A. Harkins of Sacred Heart Cathedral sent the following invitation—not to his parishioners but to the Protestant people of Raleigh, N. C. and vicinity:

In the interest of creating better understanding between the people of our Community, permit me to extend a cordial invitation to attend a series of lectures on the Catholic religion.

You have perhaps heard such expressions as "Catholics Adore Mary" . . . "The Catholics Worship Statues" . . . "Priests Can Pray People Out of Hell" . . . "The Catholic Church is trying to take over the U. S." . . . "A Catholic is the same as a communist." Perhaps you have wondered if some of those things cannot be true. As a fairminded person, I ask you in the name of my parishioners to come and learn the truth from an authoritative Catholic course. You will discover how totally false all this is. You will see for yourself the reason Catholics are so loyal and faithful to their Church and country.

Moreover, you will see how much the Catholic Church has to offer. You will be able to see Her as a Catholic sees Her, as the treasure-house of the knowledge and love of God—a sure and certain guide in the things of God.

Finally, we want you to feel perfectly free to visit our church at any time either for our devotions or even for a private visit. The doors of our church are always open to everyone. Needless to mention, your attendance at these lectures places you under no obligations whatsoever, nor is there any charge for admission.

With appreciation for your reading this letter with an open mind and assuring you of our happiness in seeing you personally at these free lectures, I am,

Sincerely yours in the Love of God
and Neighbor,
(signed)

REV. HERBERT A. HARKINS

This type of conference and promotion of the Roman Catholic catechism and teachings is being carried on as a national campaign throughout the country, for the purpose of adding numbers to the Roman Catholic membership. In only a few cases have Protestant ministers responded to that campaign. However, in Raleigh, Dr. James Sprunt, minister of Raleigh's First Presbyterian Church, has come out with a definite message for the exposition of true Biblical teaching against the unscriptural assumption of the Roman Catholic doctrine and practice.

The News and Observer of Raleigh, dated November 18, 1953, had this to report in regard to Dr. Sprunt's challenging reply:

"Roman Catholics of Raleigh were invited recently to attend a series of meetings at which the Protestant movement will be the topic of discussion. The invitation went to the Roman Catholics in a letter handed the Rev. Herbert A. Harkins, pastor of the Sacred Heart Cathedral, by Dr. James Sprunt, minister of Raleigh's First Presbyterian Church.

"Dr. Sprunt noted that Catholics, after sending letters to nearly every home in Raleigh, had a series of meetings to which Protestants were invited for the purpose of learning more of that church and its faith."

Dr. Sprunt's letter read as follows:

To our Roman Catholic friends
of Raleigh. Greetings:

Inasmuch as you recently invited us all, in your community visitation, to share certain lectures in your Church, we would like to return that courtesy.

We believe that mutual relations and better understanding would be promoted as well by Catholics attending our series of services as by our attending yours. We will be discussing Protestantism and Romanism and some of the basic differences between us.

You have doubtless had very little first hand experience with, and knowledge of, any of our Protestant denominations. Wouldn't it be a good thing to know more about us, what we believe, how we worship, and what our differences really are? What do Protestants protest about? Why did they ever separate themselves from the Roman Catholic Church? For what do they stand? Wouldn't you like to know the truth of these matters from an authoritative source? Of course, you understand that your attendance would obligate you in no way whatsoever, and would simply reveal your desire to know more of your Protestant neighbors.

My Session and congregation join me in extending this invitation to you.

It is our earnest hope that many Protestant ministers will follow the example set by Dr. Sprunt.

PRESIDENT EISENHOWER'S RIGHT-HAND MAN

W. M. M.



In political, as well as religious circles, the question, "Who is President Eisenhower's right-hand man" has been presented in different forms and tones.

The National Catholic Magazine published in Union City, New Jersey, by the Passionist Fathers, seems to unveil the enigma in an article published in its last October issue.

In connection with this, it might be well to remember that soon after his election as President of the United States, Mr. Eisenhower received a message of congratulations from the Pope. In answering that message, Mr. Eisenhower addressed the Pope in a manner that only a Roman Catholic would answer—yet very few observers would have detected the difference. We are sure that the President did not formulate the wording of his telegram nor did he realize its implications. The average Protestant might have thought that that telegram was simply routine procedure. However, students experienced in the Roman Catholic tactics came to the conclusion that the persons who wrote that message for President Eisenhower had to be a Roman Catholic—for no intelligent Protestant would have submitted his Chief Executive to the embarrassing position of accepting the Pope's blessings. Part of the telegram in question read as follows: "I thank your Holiness for your blessings."

The Pope's message did not suggest such a thought. He bestows his blessings on Roman Catholic dignitaries and Roman Catholic people, but even the Pope was cautious enough in not advancing any thought of imparting his blessings to a Protestant President.

These are simply preliminaries before we answer the question, "Who is Pres-

ident Eisenhower's right-hand man?"

During the political life of the United States, the Roman Catholic Church has made continuous attempts to place prominent Roman Catholics in the government.

The Roman Catholic hierarchy in America glories in the fact that several of their members have occupied key positions in the affairs of the nation.

Here is a list published by the Roman Catholic paper, *The Register* of November 1, 1953:

James Campbell—He was the first Catholic in a Cabinet post and was appointed postmaster by President Franklin Pierce on March 7, 1853. He served as Attorney General of Pennsylvania. He reduced the rate of postage, and introduced the registry system, the separated postage stamp, and the stamped envelope. He died Jan. 23, 1893.

John B. Floyd—born in Smithfield, Va., June 1, 1802, was Governor of Virginia 1849-1852. While he was Governor, about 1852, he became a Catholic. Named Sec. of War by Pres. James Buchanan in 1857, he resigned Dec. 29, 1860 to become a General in the Confederate Army. He died August 26, 1863.

Robert J. Wynne (1851-1922), a native of N. Y., was Postmaster General under Pres. Theodore Roosevelt. He left the post March 4, 1905, to become Consul General to Great Britain.

Charles J. Bonaparte, grand-nephew of the famous Napoleon Bonaparte, born in Baltimore June 9, 1851, was named Sec. of Navy by Pres. Theodore Roosevelt July 1, 1905, and on Dec. 17, 1906 became Attorney General. A champion of civil service reform, he greatly promoted the personnel efficiency in the Navy. He died in 1921.

James A. Farley, chairman of the Democratic National Committee, was named Postmaster General by President F. D. Roosevelt in March, 1933. He held the post during Pres. Roosevelt's first two terms and resigned in August, 1940. He was born May 30, 1888, in Grassy Point, N. Y.

Frank C. Walker, born May 30, 1886 in Plymouth, Pa., was appointed Postmaster General in August 1940, by F.D.R., and resigned in May, 1945. He was a former member of the Montana State Legislature.

Robert Emmet Hannegan (1903-49), a native of St. Louis, was chairman of the Democratic National Committee from 1944, and succeeded Frank Walker as Postmaster General in May, 1945. He resigned from both posts in November, 1947.

Maurice J. Tobin, born in Roxbury, Mass., May 22, 1901, was Mayor of Boston 1937 to 1944, and was elected Governor of Mass. in 1944. He was appointed Sec. of Labor by Pres. Harry Truman in August 1948, and was the first Catholic to hold that post. He served until Jan. 1953, and died July 19, 1953.

J. Howard McGrath, born in Woonsocket R.I., Nov. 28, 1903, was elected Governor of R.I. in 1940, 42 and 44. In 1945 he became U.S. Solicitor General and in 1946 was elected to the U. S. Senate. In 1947 he became chairman of the Democratic National Committee and was appointed Attorney General by Pres. Truman in August 1949. He resigned in March, 1952.

February, 1954

James P. McGranery, born in Philadelphia, July 8, 1895, was the sixth Catholic to be Attorney General. He was named in April, 1952, and serviced until Jan. 1953. He had been a member of Congress 1936-43; he became Federal Judge of the Eastern District of Pa. in 1946.

Martin P. Durkin, born in Chicago March 18, 1894, was director of the Illinois State Labor Dept. 1933-1941, and in 1943 became president of U.S. and Canadian Plumbers' Union. He held this post when named Sec. of Labor by Pres. Eisenhower in Dec. 1952. He resigned in Sept. 1953, and returned to the union presidency

James P. Mitchell, 15th Catholic to hold a Cabinet post in the U. S., is the new Secretary of Labor. Now we come to the man called "President Eisenhower's right-hand-man." His name is Bernard M. Shanley. Mr. Shanley's background is described by Edwin A. Lahey the Oct. issue of the National Catholic Magazine, *The Sign*:

"New Jersey's long line of traditionally non-Catholic governors may well be broken within the next eight years, by a quiet, middle-sized, friendly politician with sandy hair and cool blue eyes that could probably turn very frosty in a pinch. He is Bernard M. Shanley, a fifty-year-old Newark lawyer, now serving as President Eisenhower's acting special counsel. And he looms larger every day as a rising star in New Jersey's political firmament.

"A member of an old and distinguished New Jersey family Shanley proudly counts among the branches of his family tree, a probable saint, an American president, and a Catholic bishop. The saint is Mother Elizabeth Bayley Seton, whose cause for canonization is now underway. The president is rough-riding Teddy Roosevelt, and the bishop is James Roosevelt Bayley, the first Bishop of Newark.

"A detached and respected observer of New Jersey politics has seen in Shanley's political teacup many hopeful pos-

sibilities. One is: 'We have never had a Catholic governor, true, but if there is to be one in the foreseeable future, I'd bet on the Republicans to pick Bern Shanley as their best prospect.'

"Mr. Shanley was called for service in the White House a few days after the President was inaugurated and immediately plunged into a job that keeps him going up to seventy hours a week. Shanley gets down to the White House at 7:45 in the morning and frequently works at his desk until after eight in the evening. His main job is to act as the President's advisor in matters of White House policy on legislation, but his duties have a broad range. Cabinet officers are frequently tangled in arguments over policy matters, and it is Shanley's difficult diplomatic duty to try to straighten out these family squabbles.

"Vice President Nixon, at a recent fund-raising dinner of New Jersey Republicans at Spring Lake, told his listeners:

'Bern Shanley stands in much closer relationship to President Eisenhower than as his mere counsel. The President has Bern in for meetings of the Cabinet, the Security Council, and for conferences with leaders of Congress. Many times I've seen the President lean over the table and say, Bern, get me something on that, or let's look into that later.'



Mr. Shanley has been a leader in civic and religious affairs in his home state, and was made a Knight of the Order of Malta in 1951 by Pope Pius XII on the

recommendation of Cardinal Spellman of New York.

As individuals, Mr. Shanley and the other Roman Catholics are loyal responsible citizens; men of moral integrity. They are called to their position on account of their merits and personal accomplishments. However, they are also bound to their church. How can they give priority to the interests of their country when their church demands their loyalty to her first? How far can they go in defending the American way of life against the teachings of their church which condemns democracy?

The Jesuit priest, Father Lehmkuhl, expressed the doctrine of the Roman Catholic Church in matters relating to Church and State—especially in regard to civil code and oaths of allegiance. Can these gentlemen uphold the Roman Catholic principles and still remain loyal citizens, or give their allegiance to the American Constitution and be able to continue in good standing with the Roman Catholic Church?

Here are the Roman Catholic teachings on this subject:

"Because civil laws and the natural and ecclesiastical law clash on several points, the Catholic cannot conscientiously avail himself of all the rights which the civil code confers on the citizens of the State; the spiritual director and confessor must in certain circumstances impose a duty in which the civil code does not set up.

"It is evident that an oath taken in accordance with the civil law and constitution can never be binding with reference to laws which are contrary to the Divine or ecclesiastical law. Indeed, if there is a controversy between the State and Church at the time when the oath is required and civil laws are issued or emphasized which are directed against God and Church, it is not permissible to swear except with reservation and the omission of these laws. But if these (anti-ecclesiastical) laws are, as it were, buried in the codes, although they have not been expressly pronounced invalid by the State, it is not necessary to add

such a protest expressly, as the person who takes the oath must reasonably so understand the sense of the oath that it only applies to valid laws.

Kenrick and Sabetti (Jesuits) teach the same for America. The same may be said about every oath of allegiance and the military oath; they must be also understood in like manner in ordinary circumstances. Consequently, if a soldier is commanded to do something which is so obviously wrong as to require him to refuse obedience, or if he, through his officer's fault, is exposed to spiritual dangers, it would be better to desert from military service than be exposed to such immediate occasion for sin; the obligation of his oath need not prevent him from being permitted or, under some circumstances, even compelled to leave the colors. Indeed, if anyone is forced to become a soldier (e.g. in all States where conscription prevails), it must be considered whether the compulsion were just, or whether the oath be invalid owing to unjust compulsion, or whether it involved an important reason for mental restriction, or dissimulation in swearing . . . The obligation of the oath (i.e. of any oath) can be directly removed by the ecclesiastical authority, namely, by the power of the Pope and the bishops, or by others legally delegated in accordance with the will of the Pope."¹

¹Theologia Moralis, I., n. 411, 421, 423, 6 Edit. Friburgi, 1890; Lehmukul.

Roman Catholic Magazine Executive Facing Deportation

The Lima News of Nov. 22, 1953, informs us that a Catholic magazine executive facing deportation for allegedly hiding Communist ties was scheduled to head back to his home town of Weston, Mass., to answer the charge.

Joseph Harajovic, 41-year-old native of Czechoslovakia, admitted in Chicago that he was a former Communist. But he said he quit the party in 1947, became a Roman Catholic and now is manager of the Boston office of *Extension*, the nation's largest Catholic publication.

Extension officials said Harajovic had told his superiors of his Red background and had satisfied them his ties were broken.

Attorney General Herbert Brownell Jr., ordered action to revoke Harajovic's citizenship, charging that while under naturalization proceedings he "deliberately concealed and made false statements concerning his affiliation with the Communist parties of Czechoslovakia and the United States."

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TO THE JEW FIRST



ROM. 1:16

The Jews in Israel—behind the Iron Curtain—in our own land—need the Christ Who was born a Jew.

Through our missionaries — radio — gospel literature — and through the ministry of material relief — we are reaching Jews in these far-flung areas with the message of salvation — as your ambassadors.

Remember this ministry in your prayers. Send for your free copy of our magazine, **THE EVERLASTING NATION**. Write Dept.

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February, 1954

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On Christian Science

On page 252 of the Magazine for February, I note that E.C.Y. says that a Christian Scientist, Unitarian, Universalist and Deists, deny the divinity of Jesus and therefore are not Protestants nor Christians.

Does not Jesus himself say to his disciples "Those who are not against us are for us?" Dr. Sullivan, who became a Unitarian minister, was not a Christian according to E.C.Y.

The fertilizing air of freedom which has developed the best in economic, intellectual and ethical fields (not to mention religion, since there are severe individual standards for that), has come through uninhibited examination and discussion. The Catholic Church kills progress by saying to its adherents, "You must not think—past a certain line which we have drawn."

Now E.C.Y. says that Catholics are wrong in restricting thought but adds, "No one is a Christian who does not put my interpretation upon the 'Divinity of Jesus.'" Jesus never claimed divinity for himself as a man. He said: "I of mine own self can do nothing, the Father that dwelleth in me, He doeth the works."

It was the Christ, or the indwelling spirit of God, that empowered the man, Jesus. Would E.C.Y. say that Jesus as a man existed before Abraham? Jesus did not claim that his human body with "hair and nails" (as St. Augustine put it) was before Abraham. It was the Logos, the Word that motivated Jesus which was and is eternal. It spoke through the prophets, it spoke through David. It was David who said: "The Lord said unto my Lord," and Jesus quoted him as saying it.

In saying that Christian Scientists are not Christians, E.C.Y. is slandering a well behaved, loving group which takes Jesus as their model, not only in sanctified living, but in healing as well. Everyone may not agree with them in their belief that Jesus was serious when he said: "He that believeth on me, the works that I do, shall he do also and greater works than these shall he do, because I go unto my Father." They may not agree that Christian Scientists are justified in believing these words (and many others to the same effect) but they cannot deny the right of these people

We are not responsible for the views expressed in this Department, nor do they necessarily represent the view point of this Magazine.—Ed.

to believe them if they are led to do so.

As a matter of fact, Christian Scientists do believe in the virgin birth and their textbook says on page 497, "As Adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal life. We acknowledge and adore one supreme and infinite God. We acknowledge His Son, one Christ, the Holy Ghost or divine Comforter; and man in God's image and likeness."

We Protestant Christians have much in common and Catholics, if they only knew, are much indebted to a decent Protestantism for the stability and advance of the world and, if they had their minds opened, they would deprecate their attempts in the past to check the movement.

R.S., Philadelphia, Penna.

Having a high regard for your work, it was quite naturally a disappointment to me to read in your issue of February, 1951, an uncomplimentary remark regarding Christian Science, in a letter from one of your readers. This remark I consider quite erroneous and as such it is unfair to your readers, without a corrective statement. Such corrective statement has not appeared in the meanwhile so far as I have observed.

... For more than twenty years I have been a Christian Scientist, finding in that time that its teachings are wholly scriptural and accurate, so that it has proven to be completely trustworthy, both as a spiritual guide and as means for physical healing, its physical healing validating its spiritual accuracy.

I respectfully request of you an opportunity of replying through this Magazine to the unfriendly remark concerning Christian Science. If you will allow this request I shall forward this Magazine to our Christian Science Committee on Publication for Texas, which is authorized to make corrective replies to false or misleading statements, such as this.

I assure you that this letter is written with the Christian motive to express the truth in the highest degree that our Father gives us to see the Truth and is written in the spirit of Christian brotherhood.

H. E. B., El Paso, Texas

The Layman's Task

Gentlemen:

I want to bring to your attention an incorrect statement in the November issue of the CCM—page 265. The Rev. James M. Gillis wrote the column stated, DECEMBER 17, 1950, not January 24, 1953. I sent a copy of this column to Governor Dewey, registered, on January 6, 1951. From that time on I have worked tirelessly trying to bring it to the attention of as many people as I possibly could. Many copies have been sent to the men representing our Government including Rep. Donald L. Jackson of California, when he brought up the investigation of the clergy.

The CCM is a very fine magazine religiously and politically and I admire the high level on which it is presented and it saddens me greatly to find an error, so please accept this in the manner in which it is given and may God bless you all.

Mrs. K. D., New York

The following is taken (in part) from the official organ of the Buffalo (CATHOLIC) Diocese, "THE UNION and ECHO," dated DECEMBER 17th, 1950, printed weekly, page 2 of the magazine:

Finally there is a point made by three of the French priests who have gone to work in factories and on the docks, in Paris and Marseilles, to win back the poor to the Church: Father Godin, Father Michonneau and Father Loew, O.P. They agree that the attempt to convert France from paganism back to Catholicism can be achieved only if we convert not individuals but society at large. We can say the same of America. At the rate of 126,000 converts a year in the United States, it will take us too long. We must convert the world of Politics, Economics, Sociology, Business, Entertainment, Labor and Management, Congress, The Department of State and the Executive Branch of our Government to Catholicism and hence Catholic principles.

If as a body we Catholics wink at moral abuses, injustices, inequalities, race prejudice; if we surrender to the defeatism of saying that politics has no morals, that corporations have no soul, that all is fair in war; if we fail to raise our 27,000,000 voices wherever and whenever we detect in any department of public life the tolerance or the advocacy of immoral principles, or the performance of un-Christian actions by men in high places, we shall fall short of the task we have set ourselves, the Catholicizing of our country.

That task is not impossible. In Russia there are only 3,000,000 convinced communists in a population of 180,000,000. We

are 27,000,000 among 150,000,000.

"A little leaven leaveneth the whole lump," says our Saviour.

Is it too much to demand or to expect that 27,000,000 give tone to 150,000,000? Compared with what the communists have done, compared with what the primitive Christians did, our task is easy.

REV. JAMES M. GILLIS, C.S.P.

Bishop Francis E. Hyland "Unwilling To Spread Religious Controversy"

Auxiliary Bishop Francis E. Hyland, Vicar General of Savannah-Atlanta, admitted he was "greatly incensed" when he first heard the statements by Methodist Bishop G. Bromley Oxnam that the Catholic Church is intolerant and that some papal statements are subversive to American principles.

Bishop Hyland said, however, that he wished to avoid religious controversy and added:

"I say therefore to Bishop Oxnam: I would not speak about your Methodist faith as you speak about my Catholic faith. To do so would weigh heavily upon my conscience. I would consider it a serious violation of the law of Christian charity."

Bishop Oxnam said that Protestants "desire the same freedom for every Catholic and for the Catholic Church that they demand for themselves and their churches."

He struck out at the "intolerance" of the Catholic Church, "the denials of religious liberty by the Catholic Church," and warned against the dangers of Catholic "clericalism that has cursed other lands."

In his reply to the Methodist Bishop, Bishop Hyland said: "I could answer Bishop Oxnam point by point. I refrain from doing so for the following reason:

"(1) Bishop Oxnam as an intelligent man must know the answers to the religious issues he constantly raises. If he will not understand, that is a matter for his own conscience.

"(2) I would not want to take upon myself the responsibility of arousing religious discord in our beloved Southland."

Bishop Hyland cited instances of interfaith understanding in Georgia and paid tribute to the non-Catholic people of the state "for their religious spirit, their genuine love of our Divine Savior, for their faithful attendance at church services and for their tolerance toward the relatively few Catholics who live in their midst."

"Somehow or other I do not like the word 'tolerance,' Bishop Hyland said. The word is entirely inadequate to express the gracious, friendly and truly Christian cooperation which we of the Catholic faith in Georgia experience from our non-Catholic fellow citizens."

CALVIN'S INSTITUTES: A Rebuke of Romanism

by GERALD B. STANTON, Th.D.

Professor of Systematic Theology Talbot Theological Seminary

THE famous *Institutes of the Christian Religion*,¹ by John Calvin, were first published at Basle in March, 1536, and were rewritten and enlarged repeatedly until they reached their present form in the definitive edition of 1559. From their very cradle, they were seized and read with the greatest avidity, and the passing centuries have served only to increase their circulation and influence.

Calvin was born July 10, 1509, at Noyon, a cathedral town in the northern province of Picardy, France. In his student years, he distinguished himself as a scholar and as a youth of severe morals.

¹John Calvin, *Institutes of the Christian Religion*, translated from the Latin by John Allen. Seventh American Edition in two volumes. Philadelphia: Presbyterian Board of Christian Education, 1936.

BORN in Cambridge, England, Dr. Stanton came to America in 1926. Graduated from Wheaton College in 1940 with the Degree of Bachelor of Science in chemistry, he was called to the gospel ministry about that time; received the Th.M. and the Th.D. degrees—Magna Cum Laude—from the Dallas Theological Seminary. For six years he has traveled as an evangelist at large. At the present time Dr. Stanton is professor of Systematic Theology at the Talbot Theological Seminary and Chairman of the Theology Department.

Dr. Stanton is widely known in all protestant circles and his far reaching ministry is contributing to make fundamental Theology the only support of true Christianity in a time when humanism invades the pulpits of many of our churches.

By religion he was a Romanist, and while still in his early youth, he felt strongly drawn toward the priesthood. At twelve, he secured a part of the revenue of the chaplaincy in the cathedral of Noyon and began to pursue his studies in the clerical field. His father, however, discerning the wonderful talents of his son, and seeing that there was a surer road to wealth and honor, changed his former purpose and directed John to the study of law. To this change, John himself seemed to have been driven, for his study of the Scriptures had provoked a growing dissatisfaction with the old theology. Hence, Calvin was never ordained a priest, although he had received the tonsure, that is, the shaving of the crown of his head, and was at the age of eighteen receiving the income of a parish priest and preaching to the people. His conversion followed several years later, most historians setting the year as 1532, after the publication of his first book. Although Calvin had the world before him and might



have made for himself a splendid career as a humanist, a churchman, or a lawyer, yet he was destined to be a reformer, and one of the greatest interpreters and exponents of the Christian faith since the days of the apostles.

Calvin was born in the flaming days of the Protestant Reformation. Through France and Germany there could be heard a growing chorus of voices rising up against the all-powerful and all-embracing Roman Catholic tyranny. People were rebelling against the widespread corruption of the church and the abuses of a licentious clergy; and particularly in Germany, leaders such as Luther and Melancthon were pouring their invectives against the false doctrine and the harsh practices of the state church. By nature, Calvin was quiet and retiring and sought for solitude in which to study and write his books, but under the pressure of his times and at the insistence of the reformer, Farel, Calvin felt obliged of God to lend his time and talents to the Protestant cause.

The original purpose of the *Institutes* was to be a summary of the doctrines of the true Christian faith, intended particularly to be a guide for students of theology. But, as Calvin clearly states in his lengthy dedication to Francis, King of France.

When I perceived that the fury of certain wicked men in your kingdom had grown to such a height as to leave no room in the land for sound doctrine, I thought I should be usefully employed, if in the same work I delivered my instructions to them, and exhibited my confession to you, that you may know the nature of that doctrine, which is the object of such unbounded rage to those madmen who are now disturbing the country with fire and sword

Wherefore I beseech you, Sire—and surely it is not an unreasonable request—to take upon yourself the entire cognizance of this cause, which has hitherto been confusedly and carelessly agitated, without any order of law, and with outrageous passion rather than ju-

dicial gravity. (Volume I, pp. 20-21)

The *Institutes*, then, were presented to the King and to the general public as an orderly statement of the religious convictions of the Protestant reformers. For such views, all over the land of France Christian homes were being torn asunder, and simple believers in Christ were fleeing for their lives, or being cruelly committed to the dungeon or the flame. Such atrocities were the daily habit of the Roman Catholic clergy, under the pretext of purifying the church from heresy. Of necessity, therefore, Calvin not only sets forth Reformed doctrine but also levels a devastating attack against the abuses and man-made traditions of Rome. It is altogether evident that his "Rebuke of Romanism" is the central theme of these volumes, surpassed in importance only by his positive statement of Christian truth. The following pages will give in a brief measure the chief points of Calvin's dispute with Roman theology. It is hoped that they will form a fair sampling of this voluminous subject, and will introduce enough of the doctrine to indicate the form of Calvin's rebuttal, and enough by way of direct quotation to indicate the force and the fire of Calvin's treatment. If at any time the imprecations of our author against Rome and her ambassadors seem to be too strong, it must be remembered that not only doctrine, but also life and liberty were in danger, and that while the pages of the *Institutes* were being written, the Protestants were sealing their testimony in the indelible ink of martyr blood!

The dedication itself affords some light on Catholic Theology, particularly in the section where Calvin answers the attack of Rome that the reformers were in opposition to the fathers. He throws the argument back into the face of the Papacy in the following particulars:

1) Two of the fathers state that God does not require cups and dishes, and that sacred things require no gold, but Catholics continually delight themselves in gold, silver, ivory, marble, jewels, and silks, and suppose that God is not rightly

worshipped, "unless all things abound in exquisite splendour, or rather extravagant profusion."

2) Another father said he freely partook of flesh on a day when others abstained from it, because he was a Christian, but Rome curses the soul that tastes flesh in Lent.

3) Two fathers said that "a monk who labours not with his hands is on a level with a cheat or a robber," and that it is unlawful for monks to live on that which is not their own, but—

They have transgressed this landmark by placing the idle and distended carcasses of monks in cells and brothels, to be pampered on the substance of others. (I, 29)

4) There was a father, in fact a whole ecclesiastical council, which decreed that to see a painted image of Christ, or of any saint, in the temples of Christians, is an abomination, but now Rome has filled every corner with images.

5) Another father wrote that, having discharged the office of humanity toward the dead by the rites of sepulture, we should leave them to their repose, but instead, there is a constant solicitude for the dead.

6) Another father held that the substance of bread and wine in the eucharist remains, but the priests pretend that the substance of bread and wine ceases, and is transubstantiated into Christ's body and blood.

7) Another contended that Christ's holy supper should be forbidden those who partake of one kind but abstain from the other, but now that which he excommunicated has become an inviolable law.

There was a father who denied that marriage ought to be forbidden to the ministers of the church, but this has been transgressed by enjoining on the priests the strictest celibacy.

8) Another contended that the Church ought not to take the precedence of Christ, because His judgment is always according to truth. Instead, Rome asserts that all the authority of the Scripture depends on the decision of the Church. These are but a few of the instances

where the authority of the fathers is insolently rejected by the Roman church.

And yet such is their consummate and incorrigible impudence, they dare to ensure us for presuming to transgress the ancient landmarks. (I, 32)

On the doctrine of *Faith*, Calvin accuses the schoolmen of obscuring, if not annihilating, the knowledge of true faith by their vague definitions. They have also fabricated the notion of "implicit faith," and with it have deluded the multitude.

Is this faith—to understand nothing, but obediently to submit our understanding to the Church? Faith consists not in ignorance, but in knowledge; and that not only of God, but also of the Divine will. For we do not obtain salvation by our promptitude to embrace as truth whatever the Church may have prescribed, or by our transferring to her the province of inquiry and of knowledge. (I, 597)

This simple and external demonstration of the Divine word ought, indeed, to be fully sufficient for the production of faith, if it were not obstructed by our blindness and perverseness . . . Therefore nothing is effected by the word, without the illumination of the Holy Spirit . . . On this point, the schoolmen are altogether erroneous, who, in the discussion of faith, regard it as a simple assent of the understanding, entirely neglecting the confidence and assurance of the heart. (I, 636)

Faith, then, is the individual response of a sinner to the Word of God, as it is applied to the heart by the teaching ministry of the Holy Spirit, and must not be corrupted by confusing it with mere mental assent to the dogma of a church that resists the Spirit.

The sum of the whole is this—that Christ, when he illuminates us with faith by the power of his Spirit, at the same time ingrafts us into his body, that we may become partakers of all his benefits. (I, 639)

On *Faith and Works*, the Romanists do not deny that faith is necessary for justification, for the Scriptures so often

declare it, but they cavil at the doctrine that a man is justified by faith *only*. This Calvin clearly answers by the Scriptures, notably: Rom. 4:2; Rom. 3:21, 24, 28; Gal. 3:10, 12, 21, 22; and Rom. 3:20 and 4:15. (I, 816)

We confess, indeed, with Paul, that "the doers of the law are justified before God;" but since we are all far from being observers of the law, we conclude, that those works which should be principally available to justification, afford us no assistance, because we are destitute of them. With respect to the common Papists, or schoolmen, they are in this matter doubly deceived; both in denominating faith a certainty of conscience in expecting from God a reward of merit, and in explaining the grace of God to be, not an imputation of gratuitous righteousness, but the Spirit assisting to the pursuit of holiness. (I, 812)

Justification by faith is the cardinal point of Calvin's dispute with Catholic theology. Under the term of *justification*, they comprehend "that renovation in which we are renewed by the Spirit of God to an obedience to the law," making the righteousness of a regenerated man to consist in this:

A man, after having been once reconciled to God through faith in Christ, is accounted righteous with God on account of his good works, the merit of which is the cause of his good works, the merit of which is the cause of his acceptance. (II, 14)

Calvin gives the reformed doctrine of justification clearly when he states.

We must strenuously insist on these two points—first, that there never was an action performed by a pious man, which, if examined by the scrutinizing eye of Divine justice, would not deserve condemnation; and secondly, if any such thing be admitted, (though it cannot be the case with any individual of mankind), yet being corrupted and contaminated by the sins, of which its performer is confessedly guilty, it loses every claim to the Divine favour. And this is the principal hinge on which our controversy (with the Papists) turns. (II, 13)

Justification is, then, wholly of grace apart from human effort of any kind. Such is our depravity that we are unable to render to God any work which will attain unto merit. Salvation must always consist of what God does for us, and not what we do, or attempt to do, for God!

High Court Bans Bible Gifts In Jersey Schools

The distribution of Bibles in public schools was ruled unconstitutional by the New Jersey Supreme Court on December 7th, 1953. This was the first test case challenging the Gideon Society's nationwide evangelical program for school children.

It appeared likely the case will be taken to the U. S. Supreme Court for a final decision on the suit filed by the parents of two Rutherford (N. J.) school children.

The State Supreme Court voted unanimously to upset a lower court decision that had favored the Gideons, despite

what the trial judge called a bad policy. A Jewish father and a Roman Catholic parent contested the plan and obtained the temporary injunction.

The Supreme Court, in a decision written by Chief Justice Arthur T. Vanderbilt, ruled the Bible program was a violation of the principle of separation of Church and State. The decision granted a permanent injunction barring the Gideons from giving away pocket-size Bibles to students in public schools.

The Gideons, an international Bible distributing agency, had arranged the program with cooperation of the Rutherford School Board.

The Bibles were to have been given to children whose parents requested them in writing.



PROTESTANT MAYOR DONATES BUS TO CATHOLIC SCHOOL

When a recent legal ruling in Missouri prohibited use of public funds to transport private and parochial school children, Mayor Bill Banger, of Berkeley City, suburb of St. Louis, donated one of the city's school buses to Holy Ghost Roman Catholic School.

"A number of children attending the Catholic school have been left stranded by the ruling," the mayor said. "I want to do what I can to help heal the animosity their families must feel over this development, and I am sure other Protestants in our community feel the same way."

CHURCH HONORS DENNIS DAY AND IRENE DUNNE

Thirty-seven persons, including motion picture actress Irene Dunne and Tenor Dennis Day, were invested recently with the Equestrian Order of the Holy Sepulcher of Jerusalem at the Catholic Church of the Annunciation in Houston, Texas.

Each of the 37, including two Bishops, received golden spurs representing their duty in defending the honor of the Sepulcher of Christ and other holy places in Palestine.

The two Bishops to receive the order were the most Rev. Thomas E. Gorman of Dallas and the Most Rev. Louis Reicher of Austin, Texas.

JURIST HEADS BAPTIST DRIVE

Washington State Supreme Court Justice Matthew W. Hill has accepted chairmanship of the western area American Baptist Convention drive for \$8,350,000 to finance a "Churches for New Frontiers" campaign.

The Olympia (Wash.) jurist and prominent Baptist layman is a member of the First Baptist Church of Olympia and a past president of the American Baptist Foreign Mission Society.

His area will include the States of Arizona, California, Nevada, Oregon and Washington.

NEW RUMORS ABOUT PRINCESS MARGARET

Buckingham Palace officials expressed extreme annoyance today at persistent rumors from Europe that 23-year-old Princess Margaret will soon retire to a life of meditation in a convent.

Like all the royal family, the Princess

belongs to and regularly attends the Protestant Church of England. Palace officials concluded that the false rumors probably sprang from the fact that she has attended several church services during recent public engagements.

SHUTTLING TACTICS BETWEEN COMMUNISTS AND ROMAN CATHOLICS IN NEW YORK

A brunette counter-spy related today how she managed to keep in good standing with the Communist Party and the Roman Catholic Church.

She also told how she shifted back and forth from the Jefferson School of Social Science, allegedly Communist-dominated, and the St. Francis Xavier Labor School, only a short distance away in New York.

It also was brought out that Marlene MacLane Kowall set down in the same notebook what Jefferson School teachers said about violent revolution and her own ideas on "how to subvert subversives."

Mrs. Kowall, 27, of Van Nuys, Calif., was a witness before the Subversive Activities Control Board, which is holding hearings to determine whether the Jefferson School should be compelled to register with the government and disclose its finances and backers.

She testified she never was in sympathy with the Communist Party, but joined because she wanted "to be of service to my country."

But before signing up, she said, she got in touch with the FBI and explained she already had some background on Communism. She explained that she had attended some meetings in 1947 which were open to non-Communists as well as comrades.

She went to her spiritual adviser and told him about the situation. She said this resulted in a dispensation whereby she could "receive the sacraments and remain in good standing" in the church.

When asked how she managed to get back and forth between the two schools, she said, "Nothing to it. I got in a cab, rode around for a while, then used the back door at the Catholic school."

BIRTH CONTROLS IN INDIA URGED

India's census chief said today birth controls that would limit the average family to three children are necessary if this nation is ever to become self-sufficient in food production.

R. A. Gopalaswami, who directed India's 1931 census, said in his final report that such a change would be "a near miracle," but pointed to 320,000,000 Indians by 1981 as the alternative.

India minus disputed Kashmir numbered 336,891,624 in the 1931 census—15% of all the world's people and an increase of 42,061,370 over 1941.



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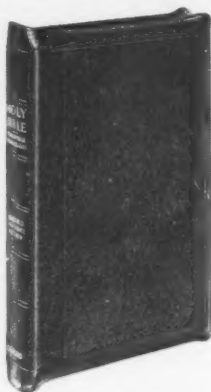
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